

## **Strengthening the Values of Prophetic Theology in Religious Education Activities in the Cisaat Education Tourism Village Community**

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***Abstract:** Religious education that occurs in the Cisaat Village community requires a foundation that becomes a transformative movement in directing the community to be more creative and innovative without having to abandon its identity as a religious and cultured community, especially the Cisaat village community needs to be prepared to face the currents of changing times that will affect them since their village used as a pilot educational tourism village. This study aims to map the preferences of the prophetic theology system as a basis for implementing religious education in the Cisaat village community. The values of humanism, liberation, and transcendence in this study have succeeded in mapping the foundation of religious education that needs to be pursued by the people of Cisaat Village, namely: first, the paradigm of humanization in religious education needs to explore and develop the potential of a humane-minded society, second, the paradigm of liberation is seen as a process of liberation from stupidity and injustice. Community, in this case, is demanded to be creative, innovative, and transcendent. People with good faith will be more careful in applying their knowledge and not commit immorality.*

***Keywords:** Strengthening, Theology Prophetic, Religious Education.*

### **Introduction**

Education is one of the essential needs for the advancement of civilization, including religious education. In essence, religious education can pave the way for changes in individuals or groups of people for the better. Of course, this religious education is expected to be able to answer various socio-religious problems that occur in society so that they can be solved. The crisis of identity, morals, and the loss of transcendence and spiritual values today are also caused by the lack of attention to be implementing and strengthening prophetic values in the religious education system. The emergence of various problems, both internal and external, can hinder the process of religious education itself.

Today it seems that humanity, religious values, and human values are fading, which has an impact on the emergence of concerns for humans, resulting in a significant decrease in ethical and moral values, and in this way, they will be further away from human values. Factually, prophetic theology education seeks to present prophetic values in a more actual context. Diagrammatically, how epistemology, models of integration and connectivity, and patterns of building prophetic theology education can be described in the people of Cisaat Village, Ciater District, Subang Regency.

Since being designated as the pilot educational tourism village in 2017 in the Community Service program for the Travel Study program of the Faculty of Social Sciences,

Jakarta State University has delivered Cisaat Village in 2020 as a national-level educational tourism village from the Ministry of Tourism and the Creative Economy of the Republic of Indonesia. The concept of educational and cultural tourism in Cisaat Village is based on local wisdom, starting from natural, cultural, religious, culinary, and artificial tourism. The primary purpose of making this educational tour is to provide a direct learning experience for tourists related to the activities visited in Cisaat Village and packaged by combining elements of tourism activities with educational content in them.

Based on this potential, as a majority Muslim community, Cisaat Village is also quite active in educational and religious activities. There is even an annual tradition of commemorating the Prophet's Birthday by carrying out joint dhikr at the patilasan or Cikahuripan site, followed by a common pilgrimage at the sacred gravesite of Cisaat Village, and the annual Ruwatan Bumi event, which is carried out in each environment.

Educational and religious activities based on local wisdom certainly need to be maintained and preserved, considering that it is one of the elements forming socio-religious values and character (Effendi 2021) for the people of Cisaat Village so that they remain true to their identity as a religious and cultured society. Of course, it is also necessary to map and develop various aspects of tourism, including sacred objects that focus on religious education activities.

Religious education is a serious topic that must be discussed among education practitioners, especially religious scholars, clerics, and policymakers. This is because it is related to the phenomenon of moral decadence that occurs during Cisaat society and in the government environment, which is increasing and various. Religious leaders and community leaders, as the main pillars in the educational process, certainly play an important role in instilling prophetic values in the community during the educational process so that they can adapt to the changing times without abandoning their fundamental human and religious values. Building the prophetic character of the community can be integrated with religious education in every activity related to norms or values in any material content or topic that needs to be developed, made explicit, and related to the context of the daily life of the Cisaat Village community, especially their awareness when their village has been used as an educational tourism village.

At least these prophetic values are at the cognitive level and touch on internalization and authentic experiences in everyday people's lives. Four essential pillars for the community in instilling prophetic values in religious education activities, namely: 1) Sidiq, 2) Tabligh, 3) Amanah, and 4) Fathonah. If these four pillars are owned by every individual in society and are reflected in their words and behaviour, they will automatically be reflected in their daily activities and gradually become a positive culture.

Religious education in the Cisaat village community requires strengthening Muslim identity through an environment with educational-religious symbols. The prophetic dimension itself is expected to be a choice in the format of Islamic culture that Kuntowijoyo has introduced through three aspects, namely humanization (*'amar ma'rūf*), liberation (*nahyī Munkar*) and transcendence (*tu'minūnabillāh*) (Kuntowijoyo, 1999).

Efforts to instil and strengthen the values of humanization, liberation, and transcendence will be more effectively carried out through religious education to form human and societal identities that are mature in mindset, attitude, behaviour, and good morals. An essential aspect

of religious education is prophetic theology, an ideology that becomes a system for implementing religious education.

### **Literature Review**

The term prophetic in scientific terms is a well-known concept from Kuntowijoyo. For Kuntowijoyo, Prophetic Social Sciences (ISP) not only explain and change social phenomena but also provide clues in which direction social transformation is carried out, for what and whom (Kuntowijoyo, 2007). Therefore, prophetic social science is not just changing based on ethical and prophetic ideals. In this sense, prophetic social science deliberately contains the value content of the standards that society desires.

Prophetic, in this case, was developed by Kuntowijoyo, which refers to the context of the Al-Qur'an letter Ali-Imran [3]: 110.

*"You are the best people sent down among humans to uphold good, prevent evil (evil), and believe in Allah."*

In this verse, prophetic values cover three domains, namely: 'Amar ma'ruf (humanization), nahyī Munkar (liberation), īmān billah (transcendence) so that this verse contains ethics that are generally accepted or for anyone, both individuals and society. . Even in this verse, there are four essential concepts, namely the study of the best people, historical activism, the importance of awareness, and prophetic ethics.

Prophetic meaning can be understood as a set of theories that describe and transform social phenomena and are expected to direct changes based on ethical and prophetic ideals (Ahimsa-Putra, 2017). From the terms above, it can be concluded that the prophetic is an abstract reality contained like prophethood as an ideal human being spiritually individually, implemented in 'Amar ma'rūf (humanization), nahyī mungkar (liberation) and tu'minūnabillāh (transcendence) (Kuntowijoyo, 2001).

### **Methodology**

This study uses qualitative research with a case study approach focusing on religious education in the people of Cisaat Village, Ciater District, Subang Regency. Methods of data collection using observation and interview methods, namely seeking data from religious leaders, recitation mothers, students, and the community involved in Islamic religious education activities, including mosques, majlis ta'lim, recitals, DTA non-formal education, and so on. Furthermore, the data were analyzed using a philosophical-sociological approach with the work and thoughts of Kuntowijoyo as the primary data source. In comparison, secondary data is another source not tied to the documentation and the results of interviews with respondents. This is intended so that the meaning, position and relationship of various concepts can provide benefits, effects or impacts on the development of religious education in Cisaat Village.

### **Findings & Discussion**

#### **Prophetic Theology; Definition and Concept**

The Prophetic Pillars that form the theological foundation of religious education include: first, transcendence is defined as a spiritual bond between man and his God. Spiritual relationships and experiences can be individual and difficult to communicate verbally to others. The pillars

of transcendence are a reference for every Muslim action because the scientific spirit flows from the awareness of monotheism. Second, Liberation in the prophetic sense is part of *nahyī munkar*. Liberation is defined as the Liberation of all that connotes social significance. And third, humanization is defined as efforts to humanize humans, eliminating materialism, dependence, violence, and hatred from humans, and restoring human identity.

The religious experience possessed by the Prophet must, of course, become a psychological force to improve human behaviour without prioritizing rudeness and violence. This is what is known as prophetic ethics. This prophetic idea has become a concern for thinkers like Kuntowijoyo, Muhammad Iqbal and Roger Garaudy. This prophetic theology is also found in embryonic form in several notes on Aristotle's theology, where the discussion is about life after death and mystical tales, which are mentioned poetically with symbols pointing to unseen things (Suriadi, 2016). However, this tradition of Western philosophical thought is considered not to provide a solution because it only clashes with idealists and materialists. In fact, according to Garaudy, one of the ways to avoid the destruction of civilization is to return to Islamic traditions because Western philosophy has kept people away from their God.

### **Development of Religious Education**

Muhammad Iqbal's view is that education is a change process for the better and developing human resources by the expected goals for future interests (Rahmayana, 2015). Education should be organized based on epistemological principles that reflect honest reflections on the model of human movement in self-regulation and life so that it can truly function and function as a potential driver of change and progress in various fields. Then, Muhammad Iqbal also mentioned that in his *Khudi* philosophy (*ego*), humans could change the direction that should exist because the human *ego* can imagine a new era far better and more perfect than the past.

As Muslims, religious education especially needs to be considered as a process of empowering individuals and communities to become true believers (Arif, 2008). Some of the objectives of religious education can be described as follows. First, religious education is oriented towards more than just the afterlife. Second, the ultimate goal of religious education is to build and strengthen individual qualities. Third, all human potential, both physical and non-physical, needs to be developed, and fourth, religious education must be present as a natural solution in dealing with problems that exist in society according to the needs and developments of the times.

Meanwhile, this prophetic theology education can be perceived as an educational process for *taqarrub* (getting closer) to Allah SWT. The success of strengthening prophetic theology in education can be measured when people can internalize values and actualize them in the social life of society. In Islamic prophetic social education, several essential elements need attention. The first element is humanization as the implementation of *amar makruf* values, which means humanizing humans. In the humanization paradigm, religious education is a process of humanizing humans, meaning that an individual in the society should treat society as humans in general, not distinguishing between people who are prominent or lacking in religious matters.

Furthermore, the second aspect is the liberation which is the implementation of the value of *nahi munkar*. Liberation in prophetic science follows the principles of socialism. However, the context of liberation here does not make communist principles ideological but instead

focuses on transcendental principles. When viewed in the paradigm of religious education, liberation is a process of liberation from ignorance and injustice experienced by individuals (Roqib, 2016). Society must be creative and innovative to motivate the spirit of learners so that they can fight the stupidity caused by laziness.

Finally, transcendence is the implementation of the *tu'minuna billah* values related to divinity, spiritual matters, or those stated in the pillars of Islam. This transcendence is the most basic concept of religious education in prophetic education. The role of transcendence is very influential in society's civilization to achieve progressiveness. As Garaudy said contains three values, namely: acknowledging the dependence of humans and their Creator, acknowledging the existence of continuity and mutual measure between God, and acknowledging the greatness of God's power that cannot be reached by reason (Garaudy, 1984).

### **Religious Education Based on Prophetic Theology**

The location of the fundamental difference between religious education based on prophetic theology and religious education so far lies in its objectification factor. The existing religious education is more about Islamization or detribalization, but prophetic theology-based religious education is more about its objectification (Kuntowijoyo, 2001). Like the teachings about helping the poor and orphans, it applies to Muslims and people outside Islam. In this case, the researcher explains that religious education based on prophetic theology is an education that takes inspiration from the Prophet Muhammad. The principle is to prioritize integration so that the goals of the world and the hereafter can be achieved because the role of Islamic education is to achieve happiness in the world and the future.

From a theological point of view, this prophetic theology-based religious education seeks to have a dialogue between humans, God, and nature about the nature of truth based on the revelation that is internal to the Prophet, communicated to humans and personality so that the truth becomes possible to be realized in life, to create the best human beings with a prosperous life.

Thus, religious education based on prophetic theology is a transfer of knowledge and values to unite Allah SWT, carried out continuously and dynamically with the understanding that in humans, some strengths and weaknesses indicate transcendent interference. This understanding continues to dialogue with a transcendent God and nature which internally takes the form of self-correction or *muhāsabah an-nafs*, externally takes the form of *'amar ma'ruf* (humanization) and *nahyī munkar* (liberation). The principles of religious education based on prophetic theology are as follows: The focus of integration (*tauhid*) views the existence of the unity of the world and the hereafter, the principle of balance, the principle of equality and liberation, the principle of continuity and sustainability, and the direction of benefit and virtue.

The urgency of prophetic social science in religious education in today's contemporary life is an offer concerning the importance of a rational understanding of religion, offering awareness of the diversity of opinions, experiences, ethnicities, and religions sincerely, emphasizing human dynamics so as not to give up on fate (destiny), emphasizing mastery of science and technology, and efforts to achieve progress with Al-Qur'an and Hadith. The urgency is for the community so that they can be aware as creatures created by Allah SWT, love Allah SWT, become true learners, appreciate differences wisely, and be contributive in their actions.

Students are moral, honest, sincere, respect each other, not arrogant, and like to help others, expecting nothing in return.

The essence of religious education based on prophetic theology is a theocentric-anthropocentric paradigm of Islamic education, creating a society with an overall personal balance, demanding permanent change accompanied by a sense of goal. Whereas prophetic requires a transformation towards transcendence with the process of humanization (humanizing humans), then liberation (freeing humans from various oppression) and based on the distinction (bringing people to believe in Allah SWT). These three things are prophetic visions, so these three things must be the theme of Islamic education. Religious education in Islam must include transcendence because without trend, and it will not become Islamic education because Islam is a human bond with Allah SWT and fellow human beings.

### Conclusion

Based on the above study, the goal of prophetic theology-based religious education cannot be separated from the values of the Qur'an and Sunnah, which view humans as 'khalīfatullah fī al-ard, humans as 'abdullāh, and humans as insān kāmīl. In essence, the goal of religious education based on prophetic theology, as well as prophetic values (humanization, liberation, and transcendence), namely: first, Islamic humanist education, meaning that education must have a human perspective and view humans as educational subjects with requirements for transcendental moral values. Second, it liberates Islamic education, meaning there should be no coercion and violence in learning. So, by returning to the understanding that the process of Islamic education, which is often rigid, becomes flexible and creates inspiration to make changes. And third, Transcendent Islamic Education. This means that the transcendent goal of Islamic education makes the transcendental dimension the spirit of all educational processes. So monotheism transforms every individual in society into a human being who has noble qualities and is committed to upholding truth and justice.

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